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JOURNAL OF PRACTICAL CHURCH METHODS

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### Sounds In The Editor's Night

"We were getting tragically worried over the fact that our March, even our April issue, was not yet off the press, when one day the postman handed us a rather large package and in it we found two issues, March and April, of the National Geographic Magazine. We are evidently not alone in our tardiness.

We are late and we are sorry. We wonder if any of you readers realize what goes into the publishing of this magazine (which we hope you find useful). One of our greatest tasks is to keep track of you people who go out of office and never give us the names of your successors. . . . There is far more to this little magazine than the writing, the printing and the mailing.

You can help us by sending us that new name, sending us your program and your bulletins, so we can know what is going on. . . . Our eyes, ears and fingers are limited. Lend us yours, as Marc Antony once spouted." — *Program*

Religion is not a method, it is a life, a higher and supernatural life, mystical in its root and practical in its fruits; a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows.—*Amiel*.

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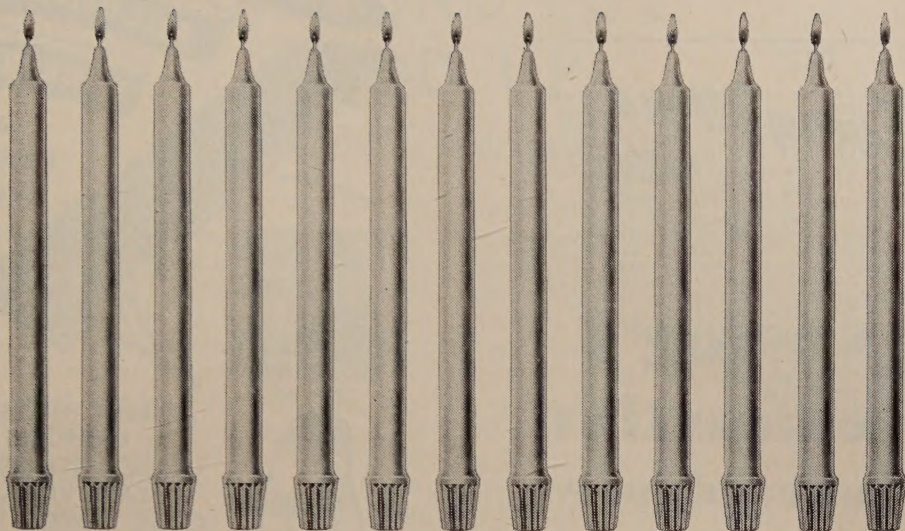
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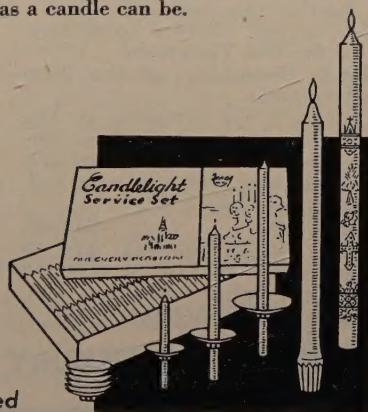
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Tr 12:41 Jesus s' over against the treasury, 2  
 3 as he s' upon the table, 26  
 4 and he s' up, and came a woman, 26  
 54 and he s' with the table, 27  
 18:14 unto the eleven, as he s' at meat, 23  
 19 and in the hand of God, 23  
 Lu 4:20 again to the minister, and s' down, 4  
 5: 3 s' down, and taught the people out, 29  
 29 of others, and s' down with them, 26  
 7:15 he that was dead s' up, and began, 3  
 36 house, and s' down to meat, 3  
 37 knew that Jesus s' at meat in the, 3  
 49 And they that s' at meat with him, 3  
 10:39 Mary which also s' at Jesus', 3  
 11:3 he went in, and s' down, 3  
 14:1 he s' up, and s' down, 3  
 18:33 he s' up, and s' down, 3  
 19:30 tied, whereon he s' down, 3  
 22:14 the hour was, 3  
 55 Peter s' up, 3

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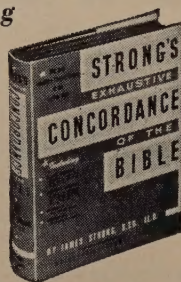
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# MAKING LIFE ADD UP

JOHN J. McKELVEY

ELTON TRUEBLOOD, in "The Life We Prize," puts his finger on the basic malady of our times when he says: "We have been surfeited, in the recent past, with discussions of how to get what we want, but there has been relatively little careful inquiry into what we ought to want." To come at this *realise* from another direction, we have sought to make life add up by revising the principle of arithmetic. The proof of our floundering search for happiness is demonstrated by the questions we ask. Plainly we have been asking the wrong questions and we are stubbornly slow in turn to understand why we have been coming up with the wrong answers. Perhaps because of current confusion, possibly because of vain ambition and the lusts of the flesh we have scorned the old mode of right mathematical relationships, as for example that two plus two equals four, and have insisted on asking, "Why two plus two? Why not two plus one?"

Whatever the origin of the distorted idea, we have been grossly victimized by the supposition that God made us free in order to live as we please. Our creed, uttered with disdainful selfishness, is cryptic and to the point, "Don't interfere with me, I want to live." As individuals we keep hacking away at the mathematical formula of two-plus-two equals four, insisting instead that life plus freedom-plus-live-as-we-please equals happiness and contentment in the commonweal. In consequence of this erroneous assumption we fail to make life add up. The simple reason is that God made us free, "free moral agents," as the philosophers have termed it, meaning that we are free to choose and that as we freely choose that we ought, the burdens and the responsibilities of life.

This insane urge to revise the arithmetic of the universe is evidenced in our arrogance and self-esteem. We forget that we are mere men, made in the divine image, of course, and we presume that we have become as gods, capable of working out our own codes and certainly advanced sufficiently to set up the bounds of conduct and the limits within which life shall

possess meaning. A vicious kind of "self-determinism" has seized the controls, and no matter now how we seek to play "hush-hush" we find ourselves, not mounting up on wings as eagles, but gyrating crazily in a tail-spin and making for a crash. One of the best demonstrations of this contemporary mood of our human self-sufficiency was France's deliberate bid for a new lease on security and well being, by building the fabulous Maginot Line. What France did we are continuing to do—trying to find our refuge in things, whether in man-made defenses, in riches and lands, the Maginot Line, the jet planes and A-bombs of the modern militarists, "the horses and chariots" of the psalmist, or in human reason and any one or all of our theories of self-interest.

Plainly we have cut off our noses to spite our faces in our frantic effort to revise the fundamental mathematics of life. Whatever the motive, we have been asking the wrong questions: Why can't two plus one equal four? Why can't I do as I please? Why can't I be as God, wielding His omnipotence and cashing-in in His omniscience? If only we had the wisdom our arrogance would like men to believe we have, we would see what Agur, an ancient wise man, saw, and we would be both wiser and happier men. He looked at life and he said: "Surely I am more brutish than any man; I am dull as a clod, with no quick brain. I am no master of thought, of the Diet I know nought. Who ever climbed to heaven and then came down? Who ever gathered the wind in his fingers, or wrapped the waters in a robe of clouds, or fixed the bounds of earth? What is his name, or his son's name? You do not know it?" Whoever Agur was, we do not exactly know, but he was a man who asked the right questions and in consequence had the insight to make life add up without error or disappointment. What was his insight? He himself phrased it: "God's promises are all tried and true; those who shelter beside him he shields. Never add to his words, lest he prove you to be falsifying."

## The Practical Piety of God's Arithmetic

These words by themselves are wise words and it would be easy and profitable to elaborate



ate what Agur was trying to say through them. Rather than presume on any interpretation, however, allow Agur himself to interpret what he started to say: "For two boons from thy hand I cry (deny me not, before I die): put lies and falsehood far from me, give neither wealth nor poverty, but feed me with the food I need; lest I be full and disclaim thee, saying, 'Who is the Eternal?' or sink to poverty and steal, discrediting my God."

Thus, first of all, Agur makes a confession of his unworthiness in the sight of God and then his affirmation of trust in the precious promises of God; having done this he makes bold to ask for two things, two things only, to make life work out with blessing. The first is "grace sufficient for his soul: Put lies and falsehood far from me" is the way he expresses it. It is a prayer with the same import as the familiar petition: "Lead us not into temptation." He knew one thing clearly, that nothing is more mischievous and deceiving to us than sin, and hence there is nothing we should strive against more valiantly than that we "may do no evil."

The second thing needful belongs where Agur put it, in second place, though it seems to most of us to be of primary significance: "Give neither wealth nor poverty, but feed me with the food I need." In a word, Agur asks for food convenient for his body. It is a proper request, however, and anticipates another sentence from our Lord's Prayer: "Give us this day our daily bread."

About the best way to drive home the essence of Agur's solution to life's difficult equation is to retell the experience of Mrs. Miriam H. Chapin, which she has recently set forth in an attempt to answer the question, "Was College Worth While?" One of the things that seemed to have made the adventure worth while was an incident that appeared totally unimportant at the time it happened. It happened at the closing lecture of the professor who had come from some other college to substitute in the course of logic, a required course, the main idea from the students' standpoint being to get through it somehow or other. The substitute professor, on the other hand, a stubborn man, was determined that the students should be interested, should see meaning and purpose in syllogisms and fallacies and all the paraphernalia for channelling thought.

"One day in the late spring," she said, "with the windows open to the soft air and the sight of new green leaves, he stopped talking and stared at us, until we stared back at him. At last he spoke, gazing over our

heads. 'I have been thinking,' he said, 'how to explain to you the functioning of your minds. But I see I have failed. Your minds are, and are likely to continue to be, like attics. Here and there are scattered bits of furniture, some inherited from your ancestors, some picked up at bargain rates, a broken-down chair, a scratched table. These pieces are linked together only by strands of cobwebs. There are no real connections, and without connections, there can be no thought. When he brought his glance down to our level, he had our full attention. 'That is all for today,' he said in the silence, 'the class is dismissed.' Mrs. Chapin said the professor concluded his course the next week and went his way, but his brief talk on the nature of the thinking process would be a part of her until she died.

What this unknown professor was saying is what Agur could very well have said about the business of living as so many of us undertake it. It is an impatient race against time, cluttered up with a riot of worldly ambitions and empty fears, crowded out with getting and spending, and crowned with failures and frustrations, disconnected and without meaning. Whereas, if we could envision life as an ellipse of two centers, a conscious effort of soul and body lived in simple and steadfast reliance on God and His will for us, a will comprehending and supplying the needs of both soul and body, then we would not lay waste our powers nor spend ourselves for that which is not bread nor labor for that which does not satisfy.

### An Impregnable Shield to Them That Trust

I wonder if we do not receive "F" for failure in our desperate effort to make life add up because, besides failing to see life as a nuclear ellipse uniting self to God, we fail to see that God is round-about us as an impregnable shield to deliver us if only we will trust in Him. So often, instead of sensing the presence of the Everlasting Arms and that they that are with us are more than they that are against us, we can see only grim signs of evil and despair. Agur understood this human tendency when he went on to summarize life. He said: "There is a generation that curseth their father, and doth not bless their mother. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation, O how lofty are their eyes! and their eyelids are lifted up. There is a generation, whose teeth are as swords, and their jaw teeth, as knives, to devour the poor

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# PRAYER IS POWER

A. WALLACE COPPER

ONE of the greatest resources God has given men is the ability to pray. Throughout the ages man has found that prayer is power. In every generation men have not been able to forget about prayer. For while it may be discarded, but when a crisis appears even the scoffer turns to it in hope. Prayer has not been part of the equipment of men just during the childhood of the race. Today, amidst massive scientific discoveries, we turn to God and pour out the pleadings of our soul.

When General Grant lay dying, his old friend, General Howard, came to see him. He told Grant of how the people of the United States appreciated his work. He tried to impress on his mind, in those last few hours, that his name would live long after he would be gone. In the midst of this conversation Grant interrupted and said, "Tell me something more about prayer."

Dr. Mellon of Manchester College, England, was right when he said that one of the great laws of the inner life is that in order to receive we must give. It is nothing for nothing, little for little, much for much, all for all. Goodness can no more be had for the asking than can knowledge. What chance would a sunset have to fill our minds with "elevated thoughts and a sense sublime of something far more deeply interfused" if we never stop long enough really to see the glorious afterglow of an evening sky? What chance would music have to soothe or inspire us if seldom or never did we listen to it? What chance would poetry have to stimulate our imaginations and enrich our lives if we never read it? What chance would friendship have to live and grow from more to more if we never sat down and conversed with a friend? What chance does God have to reveal Himself to us if we seldom or never pray?

In the fourth century, St. Augustine prayed, "Give me thine own self, for if thou would'st give me all that thou hast ever made, still I would not be satisfied."

In the fifteenth century Thomas a'Kempis prayed, "Anything that thou bestowest upon me is too small and unsatisfactory, except that it be a part of thyself."

George Matheson prayed, "Whether Thou

comest in sunshine or in rain, I will take Thee into my heart joyfully. It is Thee and not Thy gifts I crave."

During the dark days of the Civil War, Abraham Lincoln would say, "I have been driven again and again to my knees because I did not know where else to go. Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away." When Gladstone was Prime Minister of Great Britain, his habits of prayer were well known to his biographer, John Morley. Now and then for a day he would disappear from all who knew him. He was out seeking help from his Bible and prayer. During the first world war, Marshall Foch was often missed from his general headquarters. Those who sought him found him on his knees in prayer, asking for God's blessing. In the face of what has been achieved when a few men have prayed, think what it would mean if all men prayed.

I

It is an undeniable fact that people who pray become stronger, and their power to achieve is greatly enhanced. Some of the most marvelous results are traced directly to prayer. When a man prays his will is made stronger, and his dedication deeper. A short distance from Williams College is a shaft of Berkshire marble twelve feet high. It is surrounded by a globe of the world. On the globe are the words, "The field is the world." Shortly below the top on the eastern shaft is the imitation of a haystack. Beneath the haystack are inscribed the names of five men. Encircling the haystack are the words: "The birthplace of American foreign missions." Many years ago five young men sought refuge in a haystack, located there, from an approaching thunderstorm. While waiting for the storm to abate, they discussed the needs of the world, and the opportunity to declare the Gospel to all men. They decided that, regardless of what other men would do, they would dedicate their lives to the proclamation of Christ's truth to people who never heard of Him. Before leaving the haystack each man offered a prayer of dedication, praying for strength to do His will.

These young men were not the reputed leaders of their own little campus. How easy it would have been for them to declare something might be accomplished if a half dozen of the recognized leaders of a denomination



would start the program of foreign missions. It was as though Jesus was saying to them, "What is that to thee? Follow thou me." It was in prayer they began, and through the strength prayer gave they continued their dedicated pursuit, and by so doing inspired millions to realize the challenge of the Master's words. "Go ye into all the world and preach the gospel." More power has come from prayer than anything we know.

Prayer makes for effectiveness in personal living. Those who do not use it are ignoring something priceless. They are like one of the soldiers of Alexander the Great. He was searching for treasures in the palace of Darius and found a leather bag containing the priceless crown jewels of Persia. However, the soldier was ignorant of their value. He shook out the little glittering stones into a rubbish heap and saved the leather bag. He went about boasting of the fine bag he had found for carrying his food. Such is a man who does not make use of prayer.

One day Michelangelo was walking with some friends through an obscure street in Florence. He saw a block of marble, rough, shapeless, stained, lying amid a heap of rubbish. Others had passed it by carelessly, but his own keen eye saw it was a treasure. "What are you going to do with that worthless rock?" said one of his companions. "There is an angel in that stone," said Michelangelo, "and I must get it out." So it is with prayer. There is, in the use of prayer, power and effectiveness for living. A dedicated life can get it out.

Some years ago in the city of Baltimore, a professor of Sociology had his students survey the worst section of the city's slums. The students interrogated a thousand people, filling in index cards with the notations of their ambitions, background and religious inclinations. As the result of their investigation, two hundred young people were predicted to end in some kind of a criminal career.

Twenty-five years later these cards were found by another professor, who instructed his students to endeavor to locate these persons in order to see if previous predictions concerning them had been correct. Of the two hundred persons notated, one hundred seventy-five could be located. To the amazement of the students, only three had followed criminal activities. The professor declared there must be a reason for such a result, and was determined to find the unpredicted factor in the situation.

It was not long until he discovered the redeeming feature was an aged school teacher,

known affectionately by the boys as Aunt Hanna. A doctor said, "I was one of the worst boys in the community. It seemed I was blamed for so many things that were wrong. I was responsible for a considerable number of them. A magistrate told me I was headed for jail. Then Aunt Hanna took an interest in me. She frequently had me to her home for Sunday dinner. She interested me in a Sunday School, and told me I could be something worthwhile. I really owe my career to her."

The man who owned the largest grocery store in the community said that as a boy he worked in that store. One day he stole money from the cash register. He was arrested, but Aunt Hanna came to his rescue. She loaned him the money to pay back what he had taken, and persuaded the owner to give him another chance. He said, "She spent many an hour talking to me, telling me how it pays to be honest. She told me if I prayed, God would help me to grow up a fine, stalwart man. I did pray, and still do. Finally, I bought the store years later. I never dreamed I would ever have a store."

The professor located Aunt Hanna in a teacher's home. She said that God had called her to be a teacher, but she wanted the children to know more than reading, writing and arithmetic. She said, "I always prayed God would use me to help develop good minds and good people." Yes, prayer is power, and those who know its secret are made strong in weakness, given light for darkness, and find their way through God's grace from sin to redemption.

In Boston, some time ago, men were working on the construction of a high building. Some were on the girders of what would be the fifteenth floor when the edifice would be completed. One morning a man fell from that height to the ground, and was instantly killed. The foreman in explaining the accident to a newspaper reporter said, "I warn all these men not to lean against the wind." He said, "You see, there is frequently a high wind blowing in from the sea. The temptation to a man working high up on a building is to lean against it, and it steadies him. But if suddenly the high wind stops or changes its course, the man falls, and he loses his life."

In our society so many catastrophies occur because people lean against the wind. There are some who think money is everything. They live for it. A depression occurs or a financial debacle is experienced. Over night they are penniless. All they have lived for is gone. It

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# The Editor's Columns



## The Wilds of Maine"

THE word we waited from the hospital was distressingly slow in arriving, and as we sat in his hotel room, we spoke of many things. The hours slipped by without our knowledge, until, at three in the morning, the phone rang. The crisis was passed!

Even then neither of us were ready to part, but the new day promised new labors, and need for bodily rest was known by us both. As we parted he said, "One of my greatest joys, when I think of Heaven, lies in the knowledge that there will be no partings there, and that such joys of Christian fellowship as we have had tonight will not be limited by the mere passing of hours."

There have, since, swept by with unbelievable haste, many, many years. Miles upon miles have run out beneath, until recently they found me in "the wilds of Maine," sitting in a modest little office, facing an as modest and wholesome soul, speaking again of many things, but most particularly of the joys of Christian fellowship.

Now, weeks later, comes his letter. "Yes," he writes, "we do trace our way through a strange country, populated, for the most part, by a strange people, and so there's all the greater reason why we, who are heirs of God and joint heirs with the coming King, should recognize each other when we meet, and cheer one another along the more or less rough, though wonderful (because of its companionships) passage of the years."

"Sacred relationships," he calls them, "made real only because of the sharing of a like precious faith," and his comment limns a woefully forgotten facet of the gem of faith, when he observes, "The joys of those, who, because they claim the same Master are in reality one in Christ, is too little realized and enjoyed by the members of this greatly blessed family."

Rich beyond most with a divine humility of spirit, here is a doorkeeper in the house of his Lord, who said, "I would have liked to have been in the ministry, but I was never convinced of His call." So he has gone about

his unpretentious way, serving with his whole heart in what he calls "the wilds of Maine," and finding, as a result of his spiritual prospecting, the mother-lode of soul-joys in that service and fellowship.

He doesn't know it, but Ernest Sanderson is deep in the active ministry of his beloved Master. The sermons he preaches are the sermons of a soul steeped in the love of God and of fellowmen, and soul-sermons are rarer today than you think. They are a far cry from the countless which reverberate coldly within Gothic shells which men call churches, and which issue from the lungs.

There still is faith, and hope and love, but the greatest, as Paul had it, is love, love of God and love of fellowman, without which, whether you have been conscious of the "call" or not, all is vanity.

## Keep On Trying!

SHE began her conversation on the main deck of the ship by saying, as she dropped into the steamer chair beside mine, that she belonged to a denomination of which I probably would not approve. Later she named it: and she was right in thinking that I did not approve; but I said nothing by way of approval or disapproval. She continued her conversation by saying that she often dropped into churches other than her own, and that recently she had attended a service in the church of one of my friends, Albert J. Kissling in Jacksonville.

In this service she heard this minister tell a story which she would like to pass on to me. The story, much reduced from her telling, is this:

The spiritual leader of a fashionable congregation — let us not say minister or pastor, or rector or priest and narrow the church to any particular denomination — saw a poor working woman looking with eyes filled with admiration at his church building. "Would you like to see it inside?" he asked, and she walked inside at once. She said to him: "If I could

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# THE CHURCH AT WORK

## Anti-Profanity Campaign

"Some years ago, Edward L. Wertheim, advertising specialist in religious publicity and advertising, became much disturbed over the use of profanity by men on handball courts, where he and acquaintances played. A minister became so annoyed over the use of profanity on the courts that he resigned his membership. Mr. Wertheim decided to try another method. Working with an artist, who also felt keenly about the use of God's name in this manner, they designed a set of 6-posters, in color, calling attention humorously to the weaknesses of profanity:

"Swearing is just the blustering of a bully!"

"Swearing shows up the limitations of your vocabulary!"

"Swearing is lip filth!"

"Swearing destroys respect for you!"

"Swearing is the crutch of conversational cripples!"

"Swearing is conversation's cesspool!"

Each of the six posters is illustrated appropriately, and says, "Watch your words!"; at the bottom each reminds the passerby—"Thou shalt not take the Name of the Lord thy God in vain." The posters were placed in the main room of the building used by members of the handball groups, and developments were watched with interest. No, the result was not perfect, but it was GOOD ENOUGH so that sets of the posters were requested by other groups in the area, and requests came from business offices, factories, army camps and U. S. Navy ships. The posters sell for \$1.50 a set of six, and additional sets for 75c, and may be ordered from

Edward L. Wertheim Advertising Agency  
11 West 42nd Street  
New York 18, N. Y.

Recently, an 8-member Boys Bible Class at Douglastown, Long Island, taught by Mr. Wertheim, placed the posters in their public school room with the approval and encouragement of their teacher. Now, any teen-age boy who swears has his wrists slapped by Boys who placed the posters and must repeat aloud

the Third Commandment. Swearing is reported on the decrease.

## Prayers for Women Workers

This volume by Mrs. George H. Morrison, 244-pages, pocket size, was printed in 1924 by George Doran Co., and the need for it is expressed by Dr. Harry Emerson Fosdick in the Foreword: "The spirit of prayer is much more prevalent than the gift of praying. Many people, even in their private devotions, are troubled in trying to make their aspirations articulate."

There are prayers for morning and evening; evening meetings; missionary meetings, committee meetings, mother's meetings, occasional prayers, children's prayers, and a section on "prayer building." You may find the volume in stores where "used books" are handled. We do not know that it is on the current list of any publisher.

## Preparing for the Observance of the Feast of the Reformation

There are three things men are doing with the work of Luther and the Reformers:

1. Men are trying to escape from it, deploring it, as the grand schism, and calling on all Christians to return to the Church of Rome. 2. Men are denouncing it and raging against it as the cause of all the trouble in the world today, tracing the roots of Hitlerism, Stalinism and all forms of modern atheism to Luther's immense and manly way of believing and preaching the fact of God and His redemption of the world. 3. The only right way to treat the Reformation is to understand it and to complete it, beginning, each one for himself, in his own heart and life.

This is the Lord's business, and the business of all who call themselves Christians. This is one genuine way to prepare for and to observe the Festival of the Reformation. — *Epiphany Call.*

## Rally Day Preparation

Although *Rally Day* emphasis is on the opening of the Sunday School, and the 100 percent attendance of all listed pupils, AND



as many new pupils as can be brought in for registration,—essentially a Day for Children—: is also a day for the whole congregation, the rededication of each member to a season of faithful, intelligent, and untiring effort to the great task committed to us.

Preparation for Rally Day should begin early in the summer, so that names and addresses of new families are on record, and that someone will call to insure the attendance and welcome of all children in such homes. Correct names, birthdays, grades, former S. S. attendance, all are important so the "new" pupils will be made to feel at home. Special talents, if learned early enough, can be helpful, in making new pupils feel at home, and "wanted" among organized class-groups.

## Missions

"A Christian layman," reports a bulletin from Montana, "attending a convention on the need for Missions and Missionaries" prayed earnestly: 'Hear me, O Lord. Send laborers into Thy harvest field.' As the plans progressed, he found himself praying, 'O Lord, send someone from our state . . .' Later on, he prayed, 'O Lord, do Thou enable us to send someone from our congregation.' As the thought of the need in our own country and in the various lands over the world gripped his heart move urgently, he prayed: 'O Lord, give my son, the only one I have, the willingness and desire to consecrate himself to the work of bringing souls to Thee.' Still, he was not at peace with himself, although he felt that praying that his only son might dedicate himself to this service was giving his all to God. He could not rest,—and he found himself praying that he, himself, might be shown the way to bring his neighbor to God; to bring his doctor to God; to bring his milkman to God. Here he found himself at rest, knowing that he now had a full-time job for himself, and the direction of filling the needs elsewhere could safely be left in the hands of Him who had shown him where his duty and privileges lay."

## THE EXPOSITOR:

I have been a constant subscriber to *The Expositor* since about 1915 and have enjoyed it, but I will not need it now, so ask that you stop at expiration.—Rev. J. C. Inman, Ohio, June 16, 1952.

Dear Editors and Publishers. June 2, 1952

It is not a pleasant duty to write you to discontinue my subscription to *The Expositor*, but I am retiring from the active ministry. I have been a continuous subscriber to *The Expositor* for forty-two (42) years and I will miss its monthly visits to my home.—Rev. Wm. E. Sawyer, N. J.

## Dedication Service of Local County Hospital, Clarkton, N. C.

"This is the form we used in the dedication service of our local county hospital," writes Rev. J. W. Miller, pastor, Presbyterian Church, Clarkton, N. C., "and I send it on in the hope that it may be of some help to others at such a time."

### Act of Dedication

*Minister:* In the name of the Father, and of the Son and of the Holy Spirit, we dedicate this building as a hospital to the holy ministry of healing.

*People:* Blessed are the merciful: for they shall obtain mercy.

*Minister:* We dedicate this building to Christian helpfulness.

*People:* Whosoever shall give to drink unto one of these little ones, a cup of cold water only, shall in no wise lose his reward.

*Minister:* We dedicate this building to the sustaining power of the Holy Spirit in time of pain and suffering.

*People:* In all their afflictions he was afflicted, and the angel of his presence saved them.

*Minister:* We dedicate this building to the skill and wisdom that bring relief and cure, and to the patient research that uncovers fresh resources with which to serve the public health.

*People:* Happy is the man that findeth wisdom. Length of days is in her right hand. She is a tree of life to them that lay hold upon her.

*Minister and People:* We dedicate ourselves anew to that service of our fellow-man wherein can best be performed our true service to God, in obedience to the spirit of the Master when He said: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

### Prayer of Dedication

Our Father, Thou who art the giver of every good and perfect gift, we acknowledge this building to be a gift from the storehouse of love, and a further evidence of Thy boundless love to us and all mankind. And now we dedicate this building to the glory of God to be used as a hospital in the holy ministry of healing. Grant that here the spirit of Christian helpfulness may be manifested, and that the sustaining power of the Holy Spirit in the time of suffering and pain may reward all those who live by faith and trust in Thee. We offer Thee our praise for the discoveries of science as they are related to the relief and cure of human ills, and for the devotion to duty of doctors and nurses, and others, as they make application of these discoveries to the needs of suffering humanity.

And we would dedicate our lives anew, in whatever position Thou hast placed us, and with whatever abilities Thou hast endowed us, to the great task of ministering to our fellowmen. Enable us by Thy grace to exemplify the spirit of Him who came not to be ministered unto, but to minister and to give His life a ransom for many. Our prayer is made in the name of Him who loved us and gave His life for us, even Jesus Christ our Lord. Amen.



## Giving!

### 1. Why should I give?

Because God, out of His grace and goodness, gives to me all I possess. He also called me through Christ to use all that I am and have for His purposes. My gratitude compels me to do as He commands.

### 2. How do I know where to give?

The Lord's work has been put in the hands of the Church. God has chosen no other agency for this work. He shows me, through the Church, where my service and gifts are needed, and how His work is carried on.

### 3. How Much shall I give?

Give as God prospers you. A reasonable first step in the Christian tithe, setting aside at least a tenth of your income for Gospel work.

### 4. How should I divide my tithes and offerings?

The Church gives me the best possible help. I am to be guided by the "budgets"—minimum needs—of my congregation, synod, and Church body.

### 5. Isn't this emphasis on money irreligious?

No. Money is earned through God-given intelligence, hands, ability, and strength. Money is human personality. It can be used for good or evil. When man gives money for the Lord's work, it is an act of prayer and worship.

### 6. Can't we just pay dues in the Church?

No. A man may join a club and pay dues for his fair share of the recreation. But the Christian is called by Christ to the Church. God gave him all he is and has—including the promise of eternal life. Can a man receive all this and honestly say his share is just \$24.00 a year? No! Christians must give as God prospers them and realize this is little enough, too.

### 7. Why do some people say "I can't pledge?"

They don't understand that already they have pledged all to Christ. The Christian makes a 100% commitment when he is confirmed and when he confesses the creed and prays the Lord's Prayer.

When a Christian is asked to pledge money it is no problem; he has already pledged it all. Now he merely determines how much he will set aside for the Church's Gospel work.

### 8. Why should we give for work outside the congregation?

Our marching orders from Christ Himself are plain: "Go ye, therefore, and teach all nations."—*Exchange*.

## The Price of Unreadiness!

The N. T., which is really a handbook for world revolution, has much to say about being ready for any emergency. The early Christians were warned to be constantly watchful, to be awake to every situation and opportunity to serve the cause, to watch opening doors to new areas. And as a matter of history, Christianity has made its greatest advances in times of threat and danger.

Repeatedly in dangerous times, Christians have caught a new vision of Christ's plan for the world. They have seen afresh how Chris-

tianity must be carried forward and applied to life.

These are days for Christians who have salt in them—those who do not moan and wring their hands in despair, but who see a time of break-up as a strategic opportunity. To read the N. T. today is to read it in its own setting. The Book of Revelations, for example, becomes vividly alive when you study it in the light of the rise of the State Almighty in Russia and the imperialistic lust to dominate the world.

There is no material security in the world today. If only we would *accept* that fact half our fears and phobias would be scattered. We may lose all our possessions—except our souls! If we can be weaned from the worship of comfort and feel the wild joy of living dangerously and see Christianity as the only answer to world chaos, then we shall feel it bliss to be alive and to be young, "very heaven."

The Christian is on active service today. The Lord's Prayer, if you analyse it, is the prayer of a man on active duty. We shall never feel the purpose of Christianity until we see that Christ came into this world to teach and to apply the Kingdom of God. For this He was born, for it He gave His strength and finally His life. By the Kingdom of God, He meant a God-controlled world. His disciples (you and I) must share His passion to establish God-control in the life of God's world.

Jesus told those of His company to keep fit, to live in readiness—to be at His disposal. I remember seeing in Lexington, beyond Boston a statue of the "Minute Man." During the American Revolution, Boston raised a special army of 16,000 men and they were called "Minute-Men," because they were to be ready for active service *at once!* Be ready, says Christ, for any emergency, in any situation where I need you!—*C. Irving Benson, Melbourne Herald*.

## Fifth Columnists

*Matt. 10:36—"A man's foes shall be of his own household."*

A community where parents fail in their duties toward their children by denying them religious training, discipline in respect for law and the rights of others, honesty, responsibility; a policeman who pledges himself to uphold the law and protect the citizens of the community, and turns law-breaker and gangster; a soldier who undermines discipline of his unit; a church member who uses this privilege as a shield for unfair dealing, corruption



and thievery; a teacher who uses his favorite position in the community to teach doctrines hostile to good citizenship and individual responsibility; a minister who uses his position as a shield for sins he preaches against in others—these the Fifth Columnists who destroy from within, enemies of society, who parade as friends (well-wishers and patriots).—*Selected.*

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## Our Flag and Our Ideals

Let us determine to keep before us throughout the year the memory of the greatest day in our history, and the founding of our nation,—and through this realization revive some of our discarded ideals.

This is not an appeal for a continuation of loud noises, marching, bands,—but it is an appeal to determine the revival of what our flag stands for. Why not form a patriotic committee in every church, every village, every city, to emphasize the meaning of our Flag, and what it stood for at the time our nation was born, and what it still stands for today, if we take time to remember it.

Those members of our armed forces who are required to give years of their precious lives,—yes, and give their very lives—for the service of their country—YOU and ME—need to know that we are aware of their service, and they are entitled to know that they have our moral support; they need to know that we believe in them, that we believe in America, and hold this country dear; yes, dear enough to live up to the principles for which it stands, and for which they are giving their service.

NOW is the time to organize for a return to the sacred things for which our forefathers risked all, and upon which they founded this new nation under God.—*George E. Sokolsky.*

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## Money for Missions

Correspondence Sabbath School, Angwin, California, sends a "song folder" entitled, "Your talents will increase as you use them for the Master," with an accompanying note, reading: "Our Primary children sell song folders at 10c apiece to raise money for missions." Would you like to buy some?

It may be that primary groups in local churches may be interested in securing some of the song folders. If so, contact above address.

# JUNIOR PULPIT

## Stick to Your Bush

Some boys and girls went into the woods to pick berries; and as is usual, most of them played about; a few of them picked casually, from bush to bush; one, it is said, stuck to his bush until he got the berries from it, and soon went home with his basket full. It is just so with the world. One man labors, and another expects to reap without sowing; while a large number play, or else work in such a desultory and inefficient manner as to accomplish but little. Some sleep, some idle, some watch for others' labor; but life is "a hard road to travel" to the man who does not work, whether he steals or gambles or begs; and the moral of the whole story is that he who sticks to his bush is almost always certain of success.

Now it is highly important for a man to start right in the world by selecting the right kind of a bush to stick to. Some people stick to a very poor bush, some to a very bad one; and hence for some the fruits of life are meager, for others poisonous. We do not want to select a barren tree, nor do we want one that bears evil fruit. In choosing the vocations of life we need to follow that which suits our talents and peculiarities of genius; and if we make a mistake at first, we must search for the right tree until we find it.

There is no royal path to honor, glory, or wealth at best; and those who have been suddenly or instrumentally lifted to high position seldom maintain it without having been educated to receive it. The only road to great and ultimate success is bedewed with the sweat and tears of patient pertinacity and growth in life's callings.—*Character Sketches, George A. Lofton, 1890.*

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## How Good Is Our Word?

Does our "Yes" mean, yes? And does our "No" mean, no? When people are called to testify in a court of law, they are asked to swear to "tell the truth and nothing but the truth," and in some places they put their right hands on the Bible when they swear to tell the truth; in others they raise their right hands in taking the oath to tell the truth.

When we think about this, it seems somewhat childish or even silly, because most of us profess to be Christians, that is followers and believers of Jesus, and we should for this reason alone tell the truth at all times, and



stand by it. How much more simple it would be just to tell the truth, and stick to it.

Rev. C. M. Hepburn, an English minister, says, "I have heard it said—I hope it is true—that a Britisher's word is his bond," and tells of a French master in an English school, who had this experience one day. Some of the lads in the back of the room were talking and disturbing others; the master asked the leader to stop talking. "All right, Sir," was the reply of the boy. Not satisfied, however, the master called the boy to come to the front of the room and sit on a bench, where the master could see him. "Sir," declared the boy, "there's no need for me to do that; if I say I won't talk, then I won't." The master added that he had always found an English boy's word could be trusted.

People in various parts of the world have interesting ways of supporting the truth of their WORD; some are handed a copy of a sacred book, they bend forward and touch the book with the forehead; another group of people follow the custom of tying a rope around the waist of the person who is to "tell the truth," as though the rope would bind him to the truth. A Chinese custom of long standing is that when the witness enters the witness box, he breaks a saucer with his hands or by smashing it on the floor, and then takes the oath and adds, "The saucer is cracked. If I don't tell the truth my soul will be cracked as the saucer is."

One wonders why people in all parts of the world, and especially in our own country, and our own community, need to go to all this seemingly immature folderall to impress others, and themselves, that what they are saying or about to say, IS the TRUTH. Why is it not much more simple just to tell the truth? Here is something to think about, and not one of us can start thinking about it too early. An American businessman who was born and reared to early manhood among Scandinavian people in the state of Minnesota, people who say what they mean, and stand by their word,—they need no contract to back up what they say, because they tell the truth, and stand by their word. This young man found himself in another part of the country, as his experience grew and his responsibilities increased. He made this observation: "The people I grew up with say what they mean, and mean what they say. They need no contracts. The people with whom I deal now must have contracts, so they can find legal loopholes for breaking their word and the contracts."

People who profess to be Christians, actually followers of Jesus, should not find it neces-

sary to add anything to their WORD; they should say what they mean,—that is tell the truth,—because that is what Jesus did and taught His followers to do, and it is the simple, sane, and best way to live and deal with others, as well as to insure our own well-being.

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## Courage

A few years ago a great liner ran on to a reef off the New England coast. A terrible storm had driven her to her doom. In the fog she had come in too close to shore, and when the gale blew her on to the rocks it pounded her mercilessly. The Coast Guard arrived. It was under the command of an old, experienced captain, but on the crew were several tyro guards. One of these stood in the storm, looking out at the floundering ship. Turning a blanched face to the officer in command, the young man said: "Sir, the wind is offshore and the tide is running out. Of course we can go out, but what good will it do? Against the wind and the tide we cannot come back." To which the officer replied, simply: "Launch the boat. We have to go out. We don't have to come back." That's it! In the crisis of duty there can be no other answer for a courageous soul. The wind may be offshore and the tide running out, but we have to go—that is imperative; we don't have to come back. That issue is not ours, but God's.—*Petty*.

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## Scenes From Life

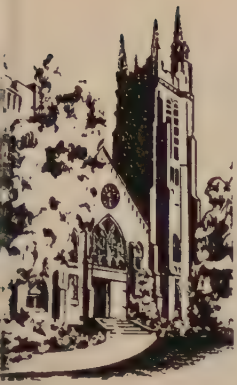
*With our Hand in Jesus' Hand We Need Not Worry.*

I stood with the crowd at a very busy street, waiting for the light to change. The adults in the group were waiting for the light to change as if their lives depended upon getting into the street a split second after the red had turned green.

But one in the waiting throng was refreshingly oblivious of time and traffic lights. She was a three-year-old, brown-eyed beauty in a baby blue frock, black-patent-leather shoes and with brown hair in ringlets. She danced about. She was not worried. Her hand was in her mother's hand.

What a lesson for adults who worry about the crossings that may lie ahead of them in life! There is one with an all-seeing eye and a loving and outstretched hand who knows when the light is green for us; and who will lead us gently all the way.—*Erwin L. McDonald*.





# THE PULPIT



## GOD AND HIS WORLD

CLARENCE EDWARD MACARTNEY

Text: Ezekiel 10:13—"O wheel!"

IN THIS vision granted unto Ezekiel, first of all on the banks of the River Chebar as he sat with those in exile in Babylon, and repeated again when he was transported in the spirit to Jerusalem and the temple, we have the clue to the history of the world and God's government of it.

In his vision Ezekiel saw coming out of the north a whirlwind; out of the whirlwind came an amber cloud; and out of the cloud the likeness of four living creatures, everyone having four faces and four wings, the face of a man, and the face of a lion on one side, and the face of an ox and the face of an eagle on the other side. The living creatures ran to and fro like a flash of lightning. Each of the living creatures was attended by a wheel, the color of beryl, as it were, a wheel within a wheel.

The rims of the wheels were high and readful and were full of eyes round about them. Wherever the living creatures went the wheels went with them. Above the living creatures, and above the wheels, was a throne like unto a sapphire stone; and upon the throne, which was girt about with a rainbow, was the likeness of the glory of the Lord. As the prophet watched those wheels rushing to and fro as they followed the four living creatures, he heard a voice cry unto them, "O wheel!"

This sublime vision has always been taken as a setting forth of the truth of God's government of the world and a declaration of His works of Providence, which are His most holy, wise, and powerful, preserving and governing all His creatures and all their actions. Ezekiel heard a voice cry out in wonder and awe, "O wheel!" when the wheels rushed by, so when we contemplate the truth of Divine Providence we cry out with the great Apostle,

who takes us further into that mystery than any other, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For of Him and through Him and to Him are all things; to whom be glory forever. Amen."

The world is always in trouble, and human life is always troubled. It is like the waves of the sea which cannot rest. But we are aware particularly of how the world in our own time is troubled. Within practically one generation we have seen the two greatest wars in the history of mankind, and within a comparatively few years more people slain, died of hunger and disease, tortured and persecuted than in any other similar period of man's history. Today, although many do not realize it, we are in the midst of a third war, for when we read that the casualties are over 100,000, we certainly know that we are in a third war. These are the conditions which trouble men today. I asked the father of a student at college how his son was getting along. He said he was considerably upset and troubled, like many of his comrades, for they were wondering just what the use and purpose was in getting an education only to be flung into the midst of battle, and perhaps perish in the battle.

These are the conditions of our times which make a sermon on God's government and providence timely. A visitor to the Holy Land was fording the Jordan at the time it overflowed all its banks. As he looked down at the dark and rushing waters he became dizzy and was about to fall from his horse when his guide struck him on the chin, and cried, "Look up! look up!" He did so; and as soon as he looked up and away from the rushing waters, he regained his balance. This is an hour when men ought to look up. Lift your eyes from the swirling waters that are raging about us today to the throne of God.

First Presbyterian Church  
Pittsburgh, Pennsylvania



There we regain our composure and learn that "there is a god in heaven."

The history of the world is full of divine purpose. This was plainly declared by St. Paul when he said to the Stoics and Epicureans on Mars Hill, that God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." This means that nations do not float in the darkness down the stream of the ages, but that a Superior Power of intelligence and love which is moved by justice shapes their course.

The one great illustration of God in history is, of course, the Jew. The Prussian chaplain of whom Frederick the Great demanded that he give him the proof of God in one sentence, gave the true and unanswerable proof when he said, "Your Majesty, the Jew." There is that people, beginning with Abraham and called out of Ur of the Chaldees, commencing its long history of prosperity and adversity, of conquest and exile, hammered from age to age upon the anvil of persecution, and yet ever carrying forward the eternal purposes of that God who said that he would make a full end of that people.

In carrying out His will among the nations God uses all kinds of agents. Sometimes as they appear to us good, and sometimes bad; the beneficent King of Persia, Cyrus, of whom God said he would be his shepherd for his people, and, that although Cyrus did not know it, He had girded him and upheld him for this great work; and in contrast with Cyrus, the cruel despots of Assyria, whom the Lord called the "rod of mine anger." When Napoleon was overrunning Europe, the Queen of Prussia wrote her father this letter: "It were a crime to say that God is with the French Emperor; but he is manifestly an instrument in the hands of the Almighty to bury out of sight the old order which has no further purpose." The history of the world, is, in a sense, the judgment of the world. As Cromwell, a great instrument in the hand of God, and a great actor in history, put it, "What are all our histories but God throwing down and tramping under foot whatsoever He hath not planted."

In carrying out His wise purposes, God has ways of working which are oftentimes beyond our understanding and our vision. As the Psalmist said, "Thy way is in the sea." It may often seem that God is taking backward steps, and yet just as those wheels in the vision of Isaiah sometimes moved to the side, and sometimes backward, and sometimes forward, yet always were moving straight forward. So

God moves on to His sublime decree. Take the history of Joseph. It was God's plan and purpose that Joseph should become the Prime Minister of Egypt, and thereby save and deliver his people. Yet, as we follow the history of Joseph, and until we see the very end of that history, it looks as if what God had purposed through him could never take place. Every step up to the very last step, seems a backward step. He was hated of his brethren; he was thrown into the pit; he was sold to the Ishmaelites and carried into Egypt. In Egypt he was sold as a slave to Potiphar, the captain of the guard. There he was falsely accused by a vindictive woman and cast into prison. In the prison he interpreted the dream of the chief baker and the chief butler, but was quickly forgotten by the chief butler when he was set free. Every step appears to be against the possibility of Joseph ever rising to be Prime Minister of Egypt; and yet, when you read the end of the story you understand how those backward steps were really forward steps.

If his brothers had not hated Joseph, they would not have desired to kill him; and if Judah had not intervened, Joseph would have been slain in the pit; and if Judah had not been absent when the Ishmaelites hove into sight, Joseph would not have been sold into Egypt; and if he had not been sold into Egypt, he would not have been bought as a slave by Potiphar; and if he had not been bought as a slave, he would not have been tempted by Potiphar's wife; and if he had not been tempted and resisted the temptation, he would not have been cast into the prison; and if he had not been cast into the prison, he would not have interpreted the chief butler's dream; and if he had not interpreted the chief butler's dream, he would not have been mentioned by the chief butler to Pharaoh and been brought out of the dungeon to interpret Pharaoh's dream, and so be made the Prime Minister of Egypt and be in a position to save his people from death by famine. So until the very end had come, the very steps which led to that great end looked like backward steps. Surveying that wonderful story of divine providence, we feel like crying out, as that voice Ezekiel heard cry when he saw those flashing wheels, "O wheel!" "O the depth of the riches, both of the wisdom and the knowledge of God. How unsearchable are His judgments and His ways past finding out."

The fine mind of John Calvin, the greatest exponent after St. Paul of this truth of the divine government and providence in the world, says: "When thick clouds obscure the heavens, and a violent tempest arises, because



gloomy mist is before our eyes and thunder strikes our ears and terror stupifies all our faculties, all things seem to us blended into confusion. Yet during the whole time the heavens above remain in the same quiet serenity. So it must be concluded that while the turbulent state of the world deprives us of our judgment, God, by the pure light of His own righteousness and wisdom regulates all those commotions in the most exact order and directs them to their proper end."\* (\*Calvin's Institutes, I, Chapter 16, 17.)

### God's Providence in Our Personal Life

There can be no general providence without first of all particular providence; no providence of God in the world, among the nations, apart from His providence among men. There are two, perhaps three, ways of accounting for what happens in life. One, that all things happen by blind chance; another, which puts it in a form, but amounts to the same thing, that all things happen by blind necessity; that we are bound by the iron fetters of fate. Horatio Bottomley, a once noted English agnostic, wrote, "I am a confirmed fatalist. I am persuaded that all men and women are, from the moment of their birth, the creatures of an inexorable fate, as immutable as the laws which govern the life of the universe itself." The third view is the Bible view, the Christian view, and that is, that all things take place by permission or decree of God; and that God's works of providence are His most holy, wise, and powerful governing of all His creatures and all their actions.

But, one asks, What is the difference between that and fatalism? The difference is very great, indeed. Fatalism says, "Whatever must be." Providence, says, "Whatever God ordains must be; and since God ordains it, it must be, in the end, for good.

The alternative to the doctrine of providence is no God at all. As George MacDonald used to put it, "The hairs of your head are numbered, or there is no God." Between atheism and providence there is no half way stopping place. If you at times are troubled by the providence of God in your life, or in the world, by the adversities or sorrows which have come upon you or upon others, and, like the Psalmist, when you think upon God you are troubled, remember how great the difference is between that and having no God about whose ways with man and with you, you might be troubled. How terrible a thing is grief and suffering without God!

"There is less to try our faith

In our mysterious creed,

Than in the godless look of earth  
In these our hours of need."

In contemplating God's providence in the world and in our life, we must always remember that we see only a part. "Lo these are parts of His ways; but how little a portion is heard of Him? But the thunder of His power, who can understand." Now we see as in a glass darkly, but then face to face. Jesus said that in that day, the great day when the curtain shall be lifted from the operations of God's providence, we shall ask no questions. We shall see that there were no errors in the grand eternal plan, and that all things have worked together for the final good of man. I have no doubt that one of the highest joys of heaven will be that of contemplating the beauty, the perfection and the majesty of the Divine Plan as it shall be unfolded to us in that day. Now we say it by faith, but then we shall say it by knowledge and understanding: "O wheel!" "O the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable are His judgments and His ways past finding out!"

When things trouble you or perplex you, look up; and so be still and know that God is on His throne. Leave your life in the hands of the great Planner who never makes a mistake; of whom, through whom, and to whom, are all things.

## Too Much

JOHN B. SCHLARB

*Text: I Kings 12:28—The king took counsel, and made two calves of gold; and he said unto them, It is too much for you to go up to Jerusalem; behold thy gods, O Israel.*

ONE OF the first steps which dictators have always taken has been to attack the religious faith of their people. Some have sought to nationalize religion by attempting to make the church a mere department of the government. Others have been more open in their efforts to weaken religion, and have attempted to outlaw it entirely. Examples of both these methods can be found in the dictatorships which have flourished in our generation.

We make a mistake, however, if we think that the idea of subjugating or destroying religion is new. There is nothing new about it, for it is as old as the ages. More than 900 years before Christ, Jeroboam, the first king of

*Pilgrim Congregational Church  
Ocheyedan, Iowa*



Israel, attempted to turn the religion of the people to his own ends by seeking to nationalize their worship. Many other political leaders both ancient and modern have followed the same course; but all have failed.

At the death of King Solomon, the Hebrew nation split into two parts, Israel with ten tribes in the north, and Judah with two tribes in the south. This proved to be the most important Biblical event between the conquest of Canaan and the coming of the Messiah. Rehoboam the son of Solomon became king of Judah which, although much smaller than Israel both in territory and in population, included Jerusalem, the religious capital of both kingdoms.

Jeroboam became king of Israel. Many years earlier he had been noticed by Solomon, who gave him a position of considerable responsibility by making him superintendent of the taxes and of the labor exacted from the tribe of Ephraim. This appointment came to him as a reward of merit and he might have been satisfied with it, had he not been told by the prophet Ahijah that greater things were in store for him. This aroused his ambition, and he began to form conspiracies by which he hoped to bring about the death of Solomon and hasten his own elevation to the throne. Because of these conspiracies, he found it necessary to flee the country. He went to Egypt and remained there until after Solomon died. Then he was called back to become king of the northern kingdom of Israel.

Jerusalem continued to be the religious capital of Jeroboam's people, though it lay outside the boundaries of his kingdom. This aroused his jealousy, so he sought to put an end to the religious pilgrimages which his people made to Jerusalem from time to time. He feared that the religious association with Jerusalem would cause them to return ultimately to their earlier political leaders and reunite the two kingdoms.

This circumstance led Jeroboam to set up two golden calves, one at Dan in the extreme north and the other at Bethel in the south of his kingdom. These were intended to serve as shrines at which people were to worship instead of going to Jerusalem. Jeroboam did not dare to tell his people that he simply did not want them to go to Jerusalem; he did not dare to reveal the fact that he feared the consequences of their present religious practices. Instead, he presented the whole affair as a matter of convenience. "It is too much for you," he said, "to go to Jerusalem." As a matter of fact, Jerusalem was much closer than Dan and not a great deal farther than Bethel. But like all politicians he had to resort to subterfuge, for

he knew that if the truth were known his plans would be thwarted.

Jeroboam was on the best of terms with the king of Egypt. The fact that the Egyptians worshiped idols in the form of bulls or calves may have led him to adopt this same form of idolatry. At any rate, he set up calves as idols. Then he told his people, "It is too much for you to go up to Jerusalem. Behold thy gods, O Israel, which brought thee up out of the land of Egypt." Those were the very same words which Aaron had spoken when he made the golden calf in the wilderness. Surely the people were familiar with the terrible judgments which had fallen upon their forefathers for their idolatry in worshipping Aaron's golden calf. We would expect them to have learned something from history, but they did not; they worshiped the calves. In doing so they were breaking the first two of the Ten Commandments, but apparently that made no difference either to them or to Jeroboam.

Jeroboam gave as his excuse for setting up this national religion that it was "too much" for his people to follow the religion of their fathers. The dictators of our day have taken essentially the same action. They have sought to destroy the ancient faith of their people on the grounds that it has outlived its usefulness. The communist revolution, which occurred in Russia a generation ago, took up the claim of Karl Marx that religion is an "opiate of the people," and it attempted to destroy all forms of religion. In effect, the revolutionists said it was "too much" that the people should continue to follow after God and to set their minds on things above; so they outlawed all forms of worship and prohibited anyone from offering any religious instruction. They confiscated all church property, and in many of those properties they established museums in which they tried to prove that only the ignorant could believe in God.

When Adolf Hitler came into power in Germany, he sought not to outlaw religion, but to nationalize it. He attempted first to destroy the Jews in that land. He had economic and racial reasons for doing this, as well as religious reasons; but it is above all their religion that holds the Jews together. Next, Hitler sought to fit Jesus into his own pattern by trying to argue that Jesus was an Aryan and not a Jew. He went still further. He virtually outlawed the Bible and tried to substitute his own book, *Mein Kampf*. He made nazism into a religion and offered himself as the messiah of the German people. In short, Hitler tried to show that it was "too much" to continue the worship of what he labeled an alien God.

Much the same situation arose in Japan. The Japanese had a sort of nationalistic religion and looked upon their emperor as a descendant from the gods; but I do not refer to that. During that period they tolerated missionaries who entered their country for the purpose of spreading the Christian gospel. But about three years before Pearl Harbor, military necessity led the Japanese to obstruct the activity of all Christian workers by forcing all denominations into a single organization which was under the direct supervision of the state. Granted that the unification of the churches may be a good thing, it can certainly harbor no good for any government to force it. The Japanese government said, in substance, "It is too much for you to worship your Christian God in perfect freedom; we will tell you how to do it, and you must do it our way."

This feeling that religion demands "too much" has not been confined to dictatorships. It has worked its way into the church itself, for the tendency seems to be increasing among professing Christian people, to feel that the demands of their religious faith are too great. It is "too much," they say, to spend an hour a week in the public worship of God. It is "too much" to set aside a few minutes each day for personal meditation and private devotion. It is "too much" to take a church paper. It is "too much" to contribute both financially and in service. It is "too much" to support both the local church and the nationwide and worldwide church. In short, it is "too much" to take religion seriously. "Too much"—according to some.

A weekly newspaper editor, just to fill space, printed the Ten Commandments without comment. A few days later he received a letter from an indignant subscriber. "Cancel my subscription immediately," he wrote. "You are getting entirely too personal."

A woman once said to me, "We must admire the Catholics for their loyalty to their church. Rain or shine, hot or cold, no matter what else they may do, they go to church. The weakness of Protestantism is that we don't have that loyalty."

The loyalty of Catholics has been grossly exaggerated, but that lady hit upon one of Protestantism's chief weaknesses—lack of loyalty to the church and what it stands for. Was this woman doing anything about it herself? No, she was not! She recognized a Protestant weakness and she admitted it was regrettable, but for herself it was "too much" of an effort to do anything about it. She had too many other interests which, though she probably

would have denied it, were really more important to her than her religion.

If anyone should attempt to nationalize or to outlaw religious practice in this country, even those who make the least profession would join with religionists in active opposition to such moves. Yet we consider it too much trouble to let our faith play any vital part in our lives. Our religion consequently means very little to us, for if it meant anything we would possess that sense of loyalty which is lacking.

Very few persons decline to make sacrifices when they are called upon to do so in the name of patriotism. Patriotism has been made to mean something to them. Yet when we are asked to make sacrifices in the name of our religious faith, too many of us make a terrible fuss. We consider it "too much." We forget that Christianity is not really Christianity without sacrifice.

We must beware lest we do as Jeroboam did, and set up golden calves—calves of selfishness and indolence—and allow them to obstruct the practice of our Christian faith. We must beware lest we allow other obligations to crowd out the practice of our religious obligations and to give us the feeling that too much is being expected of us. We must remember that sacrifice, God's sacrifice of His Only Son Jesus Christ, is basic to our entire Christian faith.

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## Basic Religion

FRED SMITH

*Text: And one of the scribes came and . . . asked him: Which is the first commandment of all? Mark 12:28.*

It was the good fortune of Jesus to be born into a people who were specialists in religion. Unfortunately, however, Jesus came into this religion when it was evident to the spiritually minded ones that this specialized activity had not led to the best results. The specialists had become intent on cleansing the outside of the cup instead of the inside. They concentrated attention on tithing mint and anise and cummin when they should have been attending to the greater matters of the law. Ritualistic observances, all right in their place, were too often accounted of prime importance in religion instead of being secondary to the great principles of justice and righteousness. Instead of being primarily an ethic, religion has been developed into an etiquette.

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*First Congregational Church  
Ellis, Kansas*



In His ministry Jesus sought to put first things first. In His great key-noting sermon, the Sermon on the Mount, Jesus counseled men to "seek first the kingdom of God and His righteousness." In the prosecution of this great task Jesus made it His business to come to the very center of the religiously organized life of His time: The city of Jerusalem. Here in this center, Jesus would throw the challenge out for the right reorientation of true religion.

He was moving through cross currents of hatred on the one hand, and heart searching on the other. In His own pointed way, Jesus had stabbed the spirits of His foes, who should have been His friends, wide awake. Instead of awakening agreement He had aroused opposition. So, with shrewdness devoid of spiritual insight, these foes sought to "catch him in his words." They would hunt Him down that they might hang Him up. They who should have been the saints of God became the sycophants of Caesar.

So it came to pass, by a law of conduct well known to psychiatrists in our day, that they sought to justify their own low level of religion by making Christ a partner with them. With words honeyed with false praise, they asked Jesus to tell them the right relation of a super-religious man, such as they subtly affirmed Jesus to be, to the State. Should such a one pay taxes to Caesar or not? Jesus had His answer ready. "Render to Caesar the things that are Caesar's, and to God the things that are God's."

On that day one question led to another. Not all of them were born of craftiness. Listening to the words of Jesus was a wondering scribe. He was heart-hungry for the true religion. He had heard Jesus respond with perfect aplomb to the questions thrown at Him. Here was his great chance to contact one who evidently knew the basic meaning of true religion. He uttered his question: "Which is the first commandment of all?" The form of the question stemmed right out of the ancient religion in which he had been trained. And, in the manner of a perfect psychologist, Jesus answered him by making stepping stones of the scribe's religion to the highest religion. Jesus, the perfect religionist, knew that there were two commandments and not one merely, essential to true religion. To this end He answered the scribe: "The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

And the second is like it, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." (Mark 12:29-31.)

Jesus showed Himself to be the perfect psychologist. He revealed himself here as the perfect spiritual chemist. You know how it is when you take the two invisible gases of hydrogen and oxygen and fuse them together. In that fusion you get the strangely different thing which we call water. God is forever doing this in the physical world, and with water He saves the desert and the wilderness. In like manner Jesus took the two potencies of an ancient religion and, fusing them together, brought Christianity into being. Henceforth, true religion would consist not only in knowledge of God, it would call for right relationship to one's neighbor. Religion needed to be horizontal as well as vertical. But notice how subtle, in the finest sense, is the suggestion here. Who does not love himself? Usually most people are expert in that. Jesus does not condemn it. He just wants all such to broaden out the loving. Instead of thinking only of the center, let them think also in terms of the circumference.

Again thinking of Jesus as a spiritual chemist, let us remind ourselves of the fact that in our day the physical chemists have achieved the transmutation of the elements. In like manner Jesus achieves the transmutation of the virtues here. He transmutes commandment into comradeship. He would have men live, not between the hedges of law, but on the wide plains of grace. Life must not be bounded by legal relationships, but expanded in loving relationships. Religion was to be more than a thing of multiplied commandments.

Here we have come to the true essence of basic religion. This is still the distinction we need to know in our day. Basic religion is still what Jesus said it was: A thing of relationships born of love, that makes comradeship with God, neighbor, and self, so intimate and inspiring that the result is a religion whose essence is fellowship with God and brotherhood with men.

## The Spirit of Truth

KARL H. A. REST

*"And when he comes, he will convince the world of sin and of righteousness and of judgment: of sin, because they do not believe in me; of righteousness, because I go to the Father, and you will*

*Evangelical and Reformed Church  
Manchester, Michigan*

me no more; of judgment, because the ruler of this world is judged.

"I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth."

—John 16:8-13 (RV'S)

**A**FTER Easter Jesus was not with His disciples constantly. He came to them off and on for brief intervals. He was preparing them for that time when He would return to the invisible realm of the Father and they would no longer be able to see Him with their own eyes. But He told them, they would not be left to themselves. He would send them the Holy Spirit, the Counselor who would guide them in all truth.

### The Spirit Maintains Contact

#### With the Lord

When Jesus first told His disciples that He must leave them, they felt helpless. They wondered how they would ever manage all by themselves. They depended heavily on Him. His presence meant so much to them they could not imagine how they could carry on without Him. To lose touch with Him would be a catastrophe.

The worst thing that can happen in religion is for man to lose touch with God. If religion becomes a matter of traditions and forms, rituals and ceremonies, codes and principles, it becomes a dead affair. When Jesus came into the world, He found the children of Israel had become ensnared by such complicated rules and regulations that the religious life was almost strangled. Bound to the letter of the law, life was hedged in with many restrictions. They found out by experience that "the letter killeth," but they had not yet found the spirit (which) giveth life."

It is an ever present danger that men concern themselves with the externalities so much that the vital inward realities escape them and, thereby, they lose touch with God. It is possible so to magnify the Bible, as some do in our day, that they worship the Bible instead of worshipping the living God. The answer to the deepest longings of the heart can never be met by religious traditions or forms; they can be satisfied only by the living presence of the Lord.

Jesus assured them they would not be left to themselves. The Spirit of truth would keep them in touch with God and guide them in all truth. Through the Spirit they could be aware of the presence of Christ. Living in His presence, they could find new strength and fresh stimulation. Through this live contact with the Lord, they would receive that grace which would make them adequate to the

strenuous demands life made upon them and thus enable them to fulfill their purposes. Such contact is open to every Christian.

What was it that kept David Livingstone going, as he traveled on uncharted ways through the jungles of Africa? "It was this that confronted me at all times," said Livingstone, "'Lo, I am with you always, even unto the end of the world.'" The missionary-explorer was held to his work by a lively sense of the presence of Christ. One song, above all others, kept bubbling over in his heart, as he hacked his way through the wilderness; it put music in his step as he trudged over the rugged terrain, for it assured him of the constant nearness of his Lord:

Majestic sweetness sits enthroned

Upon the Saviour's brow

His head with radiant glories crowned,

His lips with grace o'erflow.

The Holy Spirit maintains a lively contact between the disciple and his Lord.

### The Spirit Convinces the World of Sin

The Holy Spirit, says Jesus, will also convince the world of sin. But, it may be asked, does not the world already know something of the problems of sin? It is not necessary to go far to find the answer. It does! Turn where you will in the world's literature and you find it dealing with the stuff, though it does not always use that label. The many senatorial investigations of our day bring to light a corruption which festers not only in the underworld but in the higher brackets of respectable society. The newspaper headlines will never let the world forget that sin and guilt are contemporary realities. It cannot be denied. The world does know something of sin. But it does not take it seriously!

It speaks of sin as though it were nothing more than the rough edges of life which will wear off in the course of time, as progress is made. But it is a superficial theory which will not bear close inspection. If you look twice, and think as you look, you will see that good does not outstrip evil; as the good progresses, evil keeps pace. Far from being outgrown, evil itself grows, enormously.

Sometimes the world proclaims the doctrine that sin is ignorance. But this is another one of the easy-going theories which will not bear close inspection. Ignorance may be the cause of mistakes which are truly sinful but it does not follow that all sin is due to ignorance. Education is periodically heralded as a panacea for all the ills of the world. But knowledge will not dispel evil. If man is evil, knowledge only serves to make him more ingenuous in



his nefarious activities. The village idiot is not as great a threat to the community as the educated crook. Sin is not ignorance but perverseness, and that is something the world does not understand.

But the depth of sin goes even lower than that; the lowest depth of sin is unbelief in Jesus Christ. Tell that to the world and it will answer you in puzzled silence, if not derision. That is simply too much for it to accept. It attaches no particular weight to what a man believes. If sin were defined in terms of violating certain moral maxims, the world would probably take no exceptions; but it refuses to take matters of belief as decisive.

If the Holy Spirit, however, is our guide into all truth, we become convinced that Jesus Christ is the greatest event in life and to miss Him, therefore, is the greatest sin. When Sadhu Sundar Singh, the great Hindu leader, became a Christian, it made a great stir. His experiences as a Christian made a deep impression upon the world. When he came to America he was plied with many questions about his conversion. What did he find in Christianity, they asked him, which he could not find in any other religion? Learned men were not slow to point out the similarities of many precepts and ideals which Christianity has in common with other religions. Even the Golden Rule is not unique with Christianity, as it is found in negative form in other major religions. But Sadhu Sundar Singh was not at a loss for an answer. What did he find in Christianity which he could find nowhere else? It was Christ!

Christ was so important to him, he left everything to follow Him. For the sake of Christ he could stand the loss of his possession and bear the hostility of the world of his friends. Christ meant everything to him. Christ was his life. To miss Christ was to miss life itself. Do you not see the greatest sin is to reject the highest good? As we are led by the Spirit into all truth, we find in Christ our highest good. Prompted by the Spirit our highest good. Prompted by the Spirit we are led along the way till we can confess with the hymnist:

Thou, O Christ, are all I want;  
More than all in thee I find.

### The Spirit Convinces the World of Righteousness

The Holy Spirit will convince the world, said Jesus, of righteousness. Again it may be asked, does not the world already know something about righteousness? The world is never at a loss for words. And so it also plays around with this word of righteousness. How-

ever, just as it fails to see the depth of sin, so it also fails to see the height of righteousness. The world has standards of its own. These standards may vary from age to age and from place to place but all worldly standards have one factor in common; it is the leveling-off process.

The world does not summon anyone to any great heights of living. It is a great leveler. It puts everyone on the same plane. "What everybody says must be true," it maintains; and "whatever everybody does must be right," it declares. If you are like your neighbor, you are regarded as a good fellow. The standards of the world put you on the same footing with everybody else: no better, no worse. And worldly wisdom gives this further counsel, if anyone asks anything more of you than that, write it off as visionary, impractical, or poetical.

But more is asked of us. Under the guidance of the Spirit of truth we are asked to look up to the exalted and risen Lord. We are to get our standards not from the world but from Christ. In Him we see what righteousness really means. In Christ we have the pattern for our life. And if people call that fantastic and visionary, we need to remind them that the righteousness of God became incarnate in Christ. Though it once may have seemed too ethereal for this earth, it was Christ who brought it down to earth and made it flesh and blood. The claims of God can no longer be brushed aside as impossible for everyday affairs, for Christ has shown them to be possible. He has demonstrated how relevant the claims of God are to the life we must now live in the world. As we look beyond the standards of this world to Christ, our complacency is disturbed. We dare not remain as we are. We must be transformed in His likeness. He is our challenge.

Christ of the Upward Way,  
My Guide divine,  
Where thou hast set thy feet  
May I place mine;  
And move and march wherever thou  
hast trod.  
Keeping face forward up the  
hill of God.

### The Spirit Convinces the World of Judgment

The Holy Spirit will convince the world, says Jesus, of judgment. The note of judgment is almost entirely lost from our world, for everything has become quite relative.

"There is so much good in the worst of us and so much bad in the best of us," according to the chant of the children of this world, that it ill becomes any of us to make distinctions

between good and bad. Some go so far as to say that all talk of good and bad has become entirely irrelevant. They claim we are the products of our heredity and environment. The school places the accent on heredity and the other emphasizes environment but both agree we are not the creatures of choice. Under the theory of determinism the criminal is not bad, he is sick; the alcoholic is not bad, he is sick; the murderer is not bad, he is sick. And so it goes right down the line until we are almost tempted to say: Let us lock up our prisons, throw the keys away and start building hospitals on a grand scale. But before we reach that stage, we become "sick" of this theory of determinism and begin to speculate that there may be such a thing as good and evil after all. Now we are again in a position to listen to the promptings of the Spirit of truth. If we follow His leads, He will convince us of judgment, a judgment which runs through time and eternity.

In spite of all relativities, there are still some things that hold fast. Though there are many

shades of good and evil which, seemingly, fade imperceptibly into one another, there are still lines which mark off good from evil and they can never be lost. The presence of evil in good people and good in bad folks does not wipe out all differences; there are still some good people and there are some bad people, and these distinctions have eternal significance.

At the end of time the good Lord will not be embarrassed, as some imagine, when He must classify all men and nations. He does not need a neutral territory in which to place those who are not good enough for heaven but too good for hell. The Lord will separate them, even as a shepherd separates the sheep and the goats. The righteous He will place on His right and the unrighteous on His left. In that day all the obscurities which darken the issues of life will be removed and all the hidden things will be brought to light. Through judgment, evil shall be overcome and the reign of righteousness established and the Lord shall reign for ever and ever. Amen.

## ILLUSTRATIONS

JOHN H. JOHANSEN

### Barriers Can Be Moved

*Text: 1 John 2:10—"He that loveth his brother abideth in the light, and there is no occasion of stumbling in him."*

In his book, "The Power of Faith," Louis instock tells the story of World War I, a story of three soldiers, one Protestant, another Catholic, and another a Jew, who together were moving up toward the front line of battle. When they came to a village only a short distance away from the line, a stray shell struck the Protestant and killed him. His two buddies went into a nearby parish house and asked the priest to bury their comrade. He told them that he would be glad to do this, but he said, that the boy could not be buried inside the cemetery, because it was consecrated for those of the Catholic faith. But he would bury him just outside the fence, as near the enclosed holy ground as possible. When the burial was over the two soldiers moved on into the thick of the battle. A few weeks later, after having survived a murderous engagement, they were given a furlough. They stopped by the parish house and asked the priest to show them the last resting place of their friend. He led them to the cemetery and, to the surprise of the two men, took them inside the fence and

showed them a plot of ground near it—but inside. In wonderment, they looked up and asked whether this really was the grave of their buddy. After all, they had seen him placed just outside the fence. The priest smiled and said: "Yes, this is the grave of your friend. It is exactly where he was buried. You see, I was not allowed to move his body, but there was nothing to prevent my moving the fence."

### The Truth Will Out!

*Text: Col. 3:9a—"Lie not one to another."*

Years ago there was a man in China who was a member of the Emperor's orchestra, although he could not play a note. He had obtained his position as a flute player in the royal orchestra by influence, and for many years, whenever the musicians played, he sat with them and held his flute against his lips, pretending to play. But he never dared blow even softly into the instrument for fear he would cause a discord and be unmasked. For performing in the Emperor's band he received a modest salary and was able to live quite comfortably. But there came a day when the Emperor wished to hear each of the musicians in the orchestra play alone. The flutist was



dismayed. For a time he took lessons from a well-known teacher, but to no avail; he had no ear for music and no talent for the flute. Then he pretended illness, but was afraid he would be betrayed by the royal physician, who was sent to attend him. On the morning of his solo appearance, he took poison and died, rather than face the music. This, then, is the origin of the old Chinese phrase: "He dared not face the music."

The Bible says it another way: "Be sure your sins will find you out." Nothing is more certain: our lies always pursue us, and they catch up to us; the truth will out!

## The Spirit's Blessing

*Text: John 14:26a — "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."*

A French Protestant minister tells a fine story of a time when he was travelling in a third-class carriage in Southern Poland in company with a German, a Czech, a Pole, a Ukrainian miner, and a Ukrainian woman, who was going to France to work. He fell asleep, and his New Testament fell on the floor. The woman picked it up and looked curiously at it. Then from her basket on the rack overhead she pulled down a Bible bound in red leather, all worn and used. All looked curiously at her as she compared the two books. At length she found in John's Gospel the word "disciples," and she pointed it out to the French minister with a questioning look. He nodded, and her face lit up. Again she turned to a comparison of the books, and this time she pointed to the word "Saviour." The minister nodded again, and she looked all joy. Then he took the two books and turned over the pages till he came to the words "Grace and peace to you from God our Father and the Lord Jesus Christ." When she read them her face was illumined by a light brighter than the dawn. "The carriage," he wrote, "seemed filled with the Unseen Presence that makes us all one in Jesus Christ." There the fellowship of the Holy Spirit became manifest, transcending barriers of sex and age and language. The Holy Spirit has created it, and we are assured that the Holy Spirit will sustain it.

## No Limit To Forgiveness

*Text: Matt. 18:21—"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"*

In the year 1793, during the French Revo-

lution, the Republican troops had been burning the villages and slaughtering the peasants in the neighborhood of Angers, till, at length, they were defeated by the Vendean army, under the command of M. d'Elbee. Just as the victory was won, a report was brought that four hundred Republican prisoners, confined in the old Priory of Angers, had tried to escape and join their comrades in time to turn the tide of battle. The Vendean troops excited by the combat, vowed vengeance against their prisoners, and rushed towards the priory, determined to put them to death. But M. d'Elbee was there first, and stood at the entrance, with drawn sword, commanding them to desist. The men, half maddened, refused to listen to him, and pressed on. Suddenly M. d'Elbee exclaimed "Do you know the Lord's Prayer?" and while they paused in astonishment, he knelt down and repeated the holy words. When he had said the words, "Forgive us our trespasses as we forgive them that trespass against us," he rose from his knees, and said solemnly, "Now kill them, if you dare!" The soldiers were vanquished, and went away silent and ashamed, but blessing their good general, who had saved them from a great crime.

## An Excellent Commentary

*Text: James 1:22a—"Be ye doers of the word, not hearers only . . ."*

There is a very interesting and enlightening incident which is told in the life of John Wesley. One of Wesley's associates, named Samuel Bradburn, was much esteemed as a good preacher and an excellent man. At a time when he was in straightened circumstances, Wesley sent him a five-pound note, with the following letter:

Dear Sammy:

Trust in the Lord and do good: so shalt thou dwell in the land and verily thou shalt be fed."

Yours affectionately,

John Wesley

The reply to this letter was prompt and went as follows:

Rev. and Dear Sir:

I have often been struck with the beauty of the passage of Scripture quoted in your good letter, but I must confess that I never saw such useful expository notes on it before.

I am, Reverend and Dear Sir, your obedient and grateful servant.

S. Bradburn

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Faith is followed by fruits, and the best commentary on the reality of the Christian faith is a Christlike spirit. As St. James says in another place: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, "Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."

## Love Never Faileth

*Text: Luke 10:27—"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."*

There is a well-known incident from the life of Abraham Lincoln. In the midst of the Civil War, with affairs of State pressing on him, he still visited the wounded in the hospitals. One evening he came to the bed of a lad not far from death. Deeply moved Lincoln sat by him and asked him if there was anything he could do for him. And the boy said, Yes. Would he write a letter to his mother. The President did it. It took a long time, for the boy found composition hard. Finally, he signed it and said: "Please write your name too. I would like her to know how kind you have been." Lincoln signed the letter "Abraham Lincoln." "What," said the lad, "you are not the President? I would not have asked you if I had known." The President said, "Is there anything else I can do, anything at all?" "Oh, sir," the lad replied, "I know I can't last long. If you would see me through." And the President's arms went round him, supporting him, ten o'clock, eleven, twelve, the hours went by, till at the flush of dawn the boy passed over. The President had seen him through.

There is something there that gets our hearts, something real, something elemental, something Godlike; we know when we read things like that the love is real and that it never faileth!

## Separate These Goals and They Will Die

*Text: Matt. 18:20—"Where two or three are gathered together in my name, there am I in the midst of them."*

A certain governor of Surinam one time asked his Negroes why they always wanted to

go to church in order to sing and pray together when they could do so privately at home. They were standing by a coal fire, and a Negress answered: "Dear master, separate these coals, and they will at once die out, but what a pleasant fire they afford when they all burn together." Going to church is not simply the act of going to church; it is more. When you go to church, you testify that you love the Word of God; when you go to church, you preach a sermon to the non-church-goer that he is not a beast of burden, but a human being, rational and spiritual. Very true, merely going to church can save no man, but not going to church damns many a person. — *Redeemer Record, St. Paul, Minn.*

## Builders

*Text: Matt. 13:38—"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one."*

What most people need is a positive and challenging appeal to the best that is in them. It takes work, wisdom, and patience to teach, encourage, and enlist weaker Christians until they grow in grace and knowledge "unto the full stature of manhood;" but that is the Lord's way.

The way to make a little fire great is not to ridicule it for being little nor to blow it out but to give it fuel and fan it gently. The way to teach a child to walk is not to rebuke him for the fact that he is weak and wobbly but to take him by the hand and lead him gently and firmly until he is able to stand alone."—*Temple Messenger, Los Angeles.*

## A Shopping Spree

"One of these days I must go shopping. I am completely out of self-respect. I want to exchange some self-righteousness I picked up the other day for some humility, which they say is less expensive and wears better. I want to look at some tolerance which is being used for wraps this season. Someone showed me some pretty samples of peace. We are a little low on that and one can never have too much. And by the way, I must try to match some patience that my neighbor wears. It is very becoming to her and I think it might look well on me. I might try on that little garment of long-suffering they are displaying. I never thought I wanted to wear it, but I feel myself coming to it. Also, I must not forget to have my sense of appreciation mended, and to look for some inexpensive everyday goodness. It is surprising how quickly one's stock of goods is depleted."—*Reformation, St. Paul.*

## "Take It to the Lord in Prayer"

I saw a little boy awhile ago trying to comfort his father. The father had lost his wife; the boy had lost his mother. The ten-year-old little fellow was a Christian. The big brawny man held the little, sobbing boy against his own heart. The lad put his arms around his father's neck and said: "Daddy, it will not be long until we go home. You won't cry like that anymore, will you? You and I love Jesus like Mamma did, and it will not be long until we go home, too. You won't cry anymore, will you, daddy?" The big man straightened up and said: "My boy, you have said the right word. Certainly not. We will think of the time when we will all go home." Take all your bereavements, woes, losses, shadows, and every kind of grief to that wonderful Saviour.—*George W. Truett, Some Vital Questions (Broadman Press).*

## Does It Really Matter?

At an international gathering of young people in New York City, we are told a young American asked a cultured girl from Burma what was the religious belief of the majority of the Burmese. The young woman informed him that it was Buddhism. The American said quite casually, "Oh, well, that doesn't matter; all the religions are the same anyway."

The Burmese looked directly at the young man and said: "If you had lived in my country you would not say that! I have seen what centuries of superstition, fear, and indifference to social problems have done to my people. We need the truth and uplift of Christianity. When I became a Christian it cost me something. If your religion had cost you more, you might be more aware of its superiority. My country needs Christ."—*Claude A. Ries, in the Free Methodist.*

## AWAKE! YE RIGHTEOUS MEN OF GOD

By George Wilson

Awake! awake, ye men of God,  
Come join his mighty throng;  
Go forth and battle for the right  
And end the scourge of wrong.

Arise! ye soldiers of the cross,  
Let all rejoice and sing  
That Christ who died to save mankind,  
Is still our Sovereign King.

March on, ye righteous men of God,  
Come pledge your faith anew;  
When Jesus died on yonder cross,  
He gave his all for you.

## A PARSON PONDERES



"Security"—what a magic sound that word has for modern ears! It is an open sesame to the realms of the blest. Every man desires that above what once was considered the highest god. Our forefathers sought eagerly for salvation; their grandchildren diligently seek for security—at any price.

To poke fun at this demand would be as easy as it would be silly. For the clergyman retirement in reasonable security at 65—or later—ought to be regarded as a right and not as charity. But a distinction needs to be made between wild dreams and attainable reality. Relative security can be a realizable target. "Pennies from Heaven" will not be showered on the minister at 65, but a planned program can be arranged that will work.

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# BOOKS

**THE CHURCH IN COMMUNITY ACTION**, by Harvey Seifert. Abingdon-Cokesbury. 240 pp. \$2.75.

This is one of the most valuable books written on this subject in recent times. "The Church in Community Action" is not merely for ministers, but laymen. It is effective not only for a particular layman involved in the administrative phase of the church, but for diverse individuals interested in the multiple parts of a church's concern.

The author clearly states what the church can do in this difficult day. In logical precision the varied functions of the different interested groups are clearly notated. Dr. Seifert expands the horizon, makes clear the challenge the church faces, and shows how, in specific ways, the Christian Church can make its influence felt in the minds of people facing serious contemporary problems. No person can read this book without being helped, or having his horizon expanded.

A glimpse of the practicability of the book is evidenced by a consideration of some of its chapters. No book could be impractical with chapters dealing with, "Toward a Functional Church," "Discovering Areas for Action," "Organizational and Economic Action," "Techniques for Social Action," and "Political Activities for Churchmen." In the appendix is a comprehensive outline for a community survey, and also a masterful bibliography divided in accordance to the chapters. "The Church in Community Action" will help any serious reader. He will declare it to be one of the most practical books in his library. It is a handbook for action.—*A. Wallace Copper*.

**JOHN WESLEY'S PRAYERS**, edited by Frederick C. Gill. Abingdon-Cokesbury. 124 pp. \$1.50.

Here is an excellent example of the "discipline" with which John Wesley's Methodism began. It is no less an example of the spiritual devotion which has marked this branch of the Church through the years. Many of these were first written and prepared for the Holy Club of Oxford, when Wesley was thirty years old, "so that we may think of them as once alive and vital on the lips of youth, and in their phrasing learn something of the needs, aspirations, and spiritual quality of those who first used them."

There are four major sections. The "Personal Prayers" are not individualistic, but lead the individual into the entire scope of world-wide Christianity. The "Family Prayers" reflect the true quality of the "church in thy house." The "Devotions for Every Day of the Week" and "Devotions for Special Occasions" are likewise worthy of study and use.

This is an excellent volume of prayers and devotions for a person or family in any branch of the Church. They are not out-dated, although over two hundred years old.—*W. Kirk Allen, Jr.*

**UNDERSTANDING THE BOOKS OF THE NEW TESTAMENT**, edited by Patrick H. Carmichael Knox. 205 pp. \$2.50.

Beginning with a survey of the New Testament as a whole, this "guide to Bible Study for Laymen," goes on to give a precise and clear outline of the various books of the New Testament under five divisions: The Four Gospels, The Acts, The Pauline Letters, Hebrews and General Letters, and The Revelation. Students and teachers will appreciate the brevity and simple language of this guide, while ministers will find ample material for Bible Study groups and for Teacher Training courses. This volume makes a real

contribution to the general understanding of God's Word.—*John H. Johansen*.

**THE SCRIPTURES OF MANKIND**, by Charles S. Braden. Macmillan. 510 pp. \$6.50.

This study of the world's sacred writings by Prof. Braden will answer a need long felt by many, for it brings into one volume analyses of and selections from the world's scriptures. This is more than a mere anthology, for the author has made a careful study of each religion, and has devoted many pages to a critical interpretation of each sacred book.

Beginning with pre-literate peoples, and moving through the stone carvings of Egypt and Babylonia, it discusses the sacred writings of Hinduism, Confucianism, Islam, Judaism, and Christianity.

It is to be expected that there will be wide variety of opinion in regard to Prof. Braden's interpretations, and especially will this be true in the portion dealing with the Old and New Testaments. His is the "modern viewpoint," so he states, almost by way of confession, thus, believing that the Bible is not the word of God, but that it contains the word of God. "It speaks to the universal heart, and so continues . . . to validate itself in the experience not of one man but the many. This is what makes it scripture . . ." (p. 378). Some will agree, some will disagree, but all will admit that Prof. Braden has made a searching study, and has produced a valuable and interesting volume.—*Goddard Sherman*.

**THE MODERN RIVAL OF CHRISTIAN FAITH**, by Georgia Harkness. Abingdon-Cokesbury. 223 pp. \$2.75.

Secularism, which she defines as "the organization of life as if God did not exist," is the greatest threat to Christianity today, according to Georgia Harkness, the author of this penetrating analysis of the modern and godless faith. In the analysis of secularism, eight forms are discussed, namely: scientism, humanism, democracy, nationalism, racism, fascism, capitalism, and communism. There is no space here to go into detail or to criticize Miss Harkness' position, but it seems to this reviewer that the author has, like so many other liberals, underestimated the gravity of sin. It is a delight, however, to read such a devout presentation and clear exposition of a difficult but pertinent subject.—*John H. Johansen*.

**LUTHER NOW**, by Lilje, Hanns. Translated by Carl J. Schindler. Muhlenberg Press. 190 pp. \$2.25.

Anyone concerned about the survival of Western civilization and the recent powerful movements aiming at the destruction of Christianity should read **LUTHER NOW**, by Bishop Hanns Lilje of Hanover.

Applying history to these problems, Dr. Lilje, who is a member of the executive committee of the Evangelical Church of Germany, and active in the World Council of Churches, begins his book with a brief historical summary of the characters and events of the 16th century. Secondly, he deals with Luther's life and work. In the third and largest section he discusses, "The Heritage," "The Faith," "The Church," "The Foundations of the Modern Era," and "The Problems of Tomorrow."

There is hope for the Western world, according to Dr. Lilje, if it once again goes forward with determination to build on solid spiritual foundations. He advises following such "biblical-Reformation" teachings as, "Man's responsibility to God and the God-given order; respect for the dignity of man; freedom of the individual; and a personal Christian faith." Dr. Lilje wrote much of his recent work towards the end of the last war, while imprisoned because of his Christian faith.

Those looking for material which is not polemical nor partisan, but constructive and stimulating in meeting today's and tomorrow's vital problems, will find it here. This scholarly work should be translated into many more languages.—*Victor H. Neeb*.

**THE BIBLE STORY FOR BOYS AND GIRLS—OLD TESTAMENT**, by Walter Russell Bowie. Abingdon-Cokesbury. 224 pp. \$3.50.

This volume is the companion to **THE BIBLE STORY for Boys and Girls—NEW TESTAMENT**. It endeavors in seventeen chapters to re-tell the immortal stories of the Old Testament in such a way that children will feel the drama and glory of the great men and women who pioneered life's pilgrim way through darkness to light. Dr. Bowie has succeeded with inimitable skill in elevating the dramatic elements in such stories as those of Abraham, Moses, David, Elijah, the Prophets, Queen Esther, Jonah and Daniel, so that the important insights are made and the great moments in human experience rightly delineated to the end that children will be given these Biblical classics with helpful effect and lasting blessing. The truth is, adults can read these stories as here re-told with exceeding great profit.

Besides the charm and glory of these Old Testament stories there is also the merit of illustration. The book is amply filled with attractive illustrations, many pen and ink sketches, and many reproductions in color of great Biblical scenes. Every home should possess a copy of this book, and no parent will have reason to hesitate reading any of the stories here re-told to children old enough to enjoy the luxury of being read to.—*John W. McKelvey*.

**THE ORGANIST AND CHOIR MASTER**, by Charles L. Etherington. Macmillan. 178 pp. \$4.00.

This well written, stimulating, comprehensive presentation of interpretation and answers to the question of how Organists and Choirmasters may best serve the churches, will be heartily welcomed by Organists and Choirmasters in both the liturgical churches and the non-liturgical churches, though it was written with the liturgical churches in mind. The author has made a definite contribution to this field of information for all churches. He gives valuable practical suggestions on what to observe and what to avoid in church music; and Choir etiquette in general. Single ideas presented are worth many times the cost of the book which should be of interest to Choir members as well as to the Choirmasters and Organists.—*Roy C. Helfenstein*.

**THIS IS THE DAY**, by Theodore Parker Ferris, Wilcox. 191 pp. \$2.50.

This is one of the most stimulating books of sermons that has recently been printed. The author is the pastor of Trinity Church, Boston, and these sermons were preached to that congregation. Some books of sermons are lifeless; these twenty-eight sermons are vibrant and contemporary.

Each sermon begins with a preamble, and is then divided into three sections. At the conclusion there is an appropriate prayer. The effective titles give an insight to the vital contents: "This is the Day," "The Plainest Words of Jesus," "The Question of Freedom." Toward the conclusion of the book, Dr. Ferris deals in a masterful way with special occasions of the Christian year. He writes about "The Story of Palm Sunday," "The Other View of Christmas" and "Some Plain Words about Easter."



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The same furnace that hardens clay, liquifies gold; and in the strong manifestations of divine power, Pharaoh found punishment; David, pardon.—*Colton*.



The sermons are informative from the standpoint of clear, logical thinking, and they are devotional. The reader realizes his spiritual appreciation is deepened. Splendid and pertinent illustrations are used, which in themselves are of great value. "This is the Day" is definitely a real contribution to homiletical thinking. It is valuable for any minister's library.—*A. Wallace Copper.*

**THE SILENCE OF GOD**, by Sir Robert Anderson. Kregel. 232 pp. \$2.00.

Without question the problem of a silent Heaven is one of the greatest which confronts the mind of man. The Christian professes faith in a Holy God who hates sin, and who is omnipotent and could thus intervene to put an end to all strife and sorrow. But the Christian also is faced with the fact of a silent Heaven. God has not spoken for over 1900 years. Why?

Nowhere is this problem handled more reverently, more searchingly. The author's analysis and suggested answers will prove satisfying and rewarding. This is a stimulating and inspiring volume.—*W. G. Sherman.*

**THE GOSPEL OF MARK**, (Seventh Issue of Series of Pocket Size Commentaries) by Frederick C. Grant. Harper. 72 pp. .75.

Pastors, Church School teachers and Bible students in general, will find this issue of the Special Series of inestimable value. Seldom is such a scintillating commentary digest on the scriptures produced. Volumes would need to be read in order to secure the information of the latest findings of scholarship and to secure the data compiled in compact form by the authors of the series. On each page is found a section of the Gospel in the King James Version, and beneath the text is approximately a half page of foot-notes containing comments and sidelights of interpretation of both technical and practical interest. "Why Mark wrote his Gospel," when he wrote his Gospel and the significance of what he wrote, is told in the Introduction in a singularly smooth and fascinating literary style, which cannot help winning the immediate interest of the reader.—*Roy C. Helfenstein.*

**GOD SPAKE BY MOSES**, by Oswald T. Allis. Presbyterian Reformed Pub. Co., 159 pp. \$2.00.

The question of Pentateuchal authorship continues to be a live issue. The present volume is a vigorous statement in favor of Mosaic authorship. Dr. Allis discards the theory, for example, of the 'pious fraud' regarding portions of Deuteronomy "found" in the Temple, and argues intelligently for the unity of the Five Books.

The Appendix contains a penetrating refutation of the Interval Theory as a means of harmonizing the Genesis accounts of Creation and the theories of science. The author's thesis is that "the Bible is its own best interpreter," and therefore science cannot have the final word in a field in which it lacks final authority. Let it be understood that Dr. Allis does not ridicule science, but only demands that science be recognized in its limitations.

This exposition of the Pentateuch is richly rewarding, and is the obvious result of sound and honest scholarship.—*W. Goddard Sherman.*

**WHOM DO MEN SAY THAT I AM?** By T. Stanley Soltan. Van Campen Press, \$1.50. 112 pp.

The theme of this book is masterly from a homiletical standpoint. Dr. Soltan, a Memphis pastor, gives

the "verdicts" of biblical characters as to this title question. He writes his sermons on the answers given by John the Apostle, John the Baptist, Andrew, Philip, Nathanael, the Woman of Samaria, the Samaritans, the People, the Centurion of Capernaum, the Man Born Blind, Caiaphas, Pilate, the Centurion at the Cross, Thomas, Peter, and Paul. Finally, he gives God's own verdict, "This is my beloved Son, in whom I am well pleased." The book concludes with another question, "But who say ye that I am?"—and the chapter heading is "Your Verdict."

The theological viewpoint is fundamentalistic. Many will disagree with the tenets of the author's faith. However, it is very intelligent writing of its particular school of thought, and shows psychological as well as doctrinal insight.

Near the end of each chapter there is a prayer inserted as part of the text. Some of these prayers are searchingly profound. Here is an example:

"O God our heavenly Father, we praise Thee for the manifestation of Thyself in the Person of Thy Son and for the ever-increasing revelation which He is always ready to make to all those who come to Him in sincerity and in truth. By Thy Holy Spirit, lead us, we pray, into deeper truth and closer fellowship with Thee that Thy Son may be the more glorified in our daily living. In His Name we ask it. Amen."—*Kendig Brubaker Cully, Ph.D.*

**I BELIEVE, But . . . !** By Walter R. Courtenay. Knox. 182 pp. \$2.50.

In this attractive volume a Scotch-Irish Presbyterian pastor of Nashville does what many of us have wished to do—answer those who profess Christian faith but qualify their affirmation as though hedging on their commitment. He does this in a reaffirmation of his own faith and the reasons for his firm belief, shared with the reader in a clear, direct style which still exposes the fallacies of the "but"-ers. His outline is the Apostles' Creed, in 14 statements which form the chapter heads. His reasons are logical and adequate. Thus in Chapter Seven: "I believe in the cross because the world believes in it, . . . the Church believes in it, . . . Christ believed in it, . . . It is the only way we can save the world." His theological position is seen in such statements as "The person who died on the cross was not a good man raised Godward. He was God lowered earthward." and "God does not demand that you understand the mystery that is resident in the Cross . . . You must believe that He died for you." Abundant references are given, about three-fourths from Scripture. Many statements are thought provoking: "It is the observation of many that on the whole the church has ceased to be a 'house of prayer.'" "Why then should we go to prayerless scientists and psychologists for information concerning prayer?" The book as a whole reminds us "Christianity has its own theory of relativity, and by it we are convinced that as lines of truth are followed today and tomorrow they move in a circle and finally bring us home to God." Here are ideas and material for the preacher, suggestions to the pastor and a refreshing strengthening of faith for all readers.—*Claude Richmond.*

*Blessing God under Losses*—Those who are found blessing God under all their losses, shall find God blessing all their losses.—*W. Secker.*

## Keep On

(Continued from page 225)

sit in this church every week, I think I could be good much easier; it is so beautiful. Could I join this church?" Thinking of the wide financial and social chasm between his members and this poor woman, the leader demurred: "You pray to God about it, and come back at the end of six months, and let me know what God has said to you in answer to your prayer." At any rate, he had settled the problem for half a year. But at the end of six months she returned and asked to be allowed to join. Again, she was put off and told to pray about it again. A few more months went by, and again she begged for membership in the fashionable place for worship.

This time the religious leader was quite non-plussed, for he did not see how he could keep putting her off again and again. So he said to her: "Did you pray?" "Yes." "Did God answer your prayer?" "Yes." "What did God say to you about coming into this church?"

She replied: "God told me to keep on trying and not to be discouraged by any delays; for He had been trying for fifty years to get into this church Himself, and had not yet been able to make it."

It may be a silly story, but important enough for the pastor of the greatest congregation of my denomination in Florida to tell it from his pulpit. Its importance lies in the truth that we do keep God in the background in much of our thinking, even in worship; and that we do thrust ourselves and our plans ahead of Him. God perhaps would like to have a larger place in His own places of worship. When Jesus was born, there was no room for Him in the Inn; and often we cannot find room for God.

—Charles Haddon Nabers.

## Prayer

(Continued from page 224)

matters not whether it is money, position, social prestige, family adoration. If these are the things we live for, tragedy can break us.

Jesus did not lean upon things that were here today and gone tomorrow. His life is the superb illustration of one who leaned upon the Father. In the wilderness amidst temptation, by the wayside well, in the Garden of Gethsemane when all was dark, and finally on a cross on a hill outside a city gate he leaned upon the Father. Through prayer He overcame evil, He received strength to min-

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## America !

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ister to the lowly, and to go to the cross to redeem mankind. For Him prayer was power. He said, "Men ought always to pray."

There are those who say they do not pray because they are not sure of God. It is more true to say they are not sure of God because they do not pray. He who formed the eye, can He not see? He who formed the ear, can He not hear? If He is God, He can hear and make reply. What is more, He will reply. If in a crowded thoroughfare, we utter a cry of distress, many will come to our rescue. If He has made us so we will help others, will He not help us?

When a man rises from devout prayer, he is stronger. He is sure of God. A new power pervades his soul. He realizes that there is a world of things no eye can see, no hand touch. However, he knows without the strength of the invisible, he can never effectively live his life among the things that can be seen or touched. With God's grace to steady him, and with the confirmation prayer gives that *he does not walk alone*, he can say to those who tremble at the cost of Christian discipleship, "Arise, and let us be going."

## Adding Up Life

(Continued from page 222)

from off the earth, and the needy from among men."

Though Agur enumerates four generations, they are after all but one. In fact, we can rightly ask, "Have there ever been any other generations within the boundaries of time? Has the world ever been lacking in unfilial souls or in those who swear deceitfully and lift up the soul unto vanity? The bitter truth is, that if we are to wait to put our trust in the Lord until hypocrisy and self-righteousness vanish from the earth, we shall be utterly confounded and undone. And Agur, in calling our attention to the pretense, self-conceit, self-centredness, and greed as evidenced in life today, does so not to stifle us into inaction and capitulation, but to alert us to the shield of God, an ever-present Help in the time of trouble.

If Agur were writing in the Christian era, I am sure he would have been far more specific. Whether he would have said it in the same way, I think he would have said what we would say, who live in the light of the glory of God as it shines in the face of Jesus, that Christ represents X, the unknown quantity in every human equation, the X not being "unknown" as to its character and purpose,



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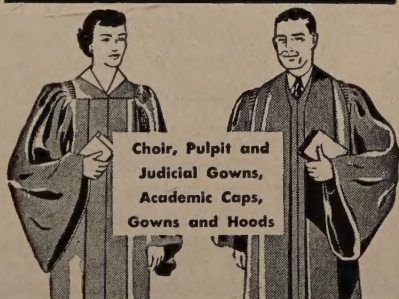
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but, being "unknown" only in the sense that its right relationship to life always results in such incredible power and such infinite blessing that our human minds can never hope to comprehend the whole of it.

When I speak of Christ becoming X, this unknown quantity, in our equation of life, I am thinking of that X, not as a letter in the alphabet, but as a symbol of vicarious suffering and sublime self-sacrifice. It stands for what the little child intuitively grasped when it entered the dim religious light of a liturgical sanctuary and saw the cross uplifted on the altar. It asked, "What is that plus sign doing up there?" Plus sign, indeed, and only as we grapple with this insight and allow it to interact upon our thwarted and hampered lives, in short, only as we put our trust in the deep secrets of God in Christ can we hope to resolve life's baffling equation and discover God to be our Shield.



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